ROUGH TO RETURN TO PENNY PRINCE AFTER PROOFING

[redacted]

Must Remain in
Transcription Room

M2548

Group IV
~~Music~~/Lunch
Westtown/BARN
← Saturday/Sunday March 1-2, 1975

~~March 1-2, 1975~~

~~Westtown/Barn~~

MUSIC

MR. NYLAND: We'll have to make a few changes with the office for obvious reasons, hm? And that will affect part of the ~~Bakery~~ Bakery, and (we) have to rearrange the Bakery and we ask for volunteers and so forth. So that is coming. We'll talk about it later, not today I mean, but later (~~we have~~ Now) to consider the office in New York, the Index — if we should continue with putting that for another year's lease again. The rent is higher and this particular period we're going to watch all the pennies. Income is much less, as everybody knows, expenses are higher, as everybody knows. So we'll have to do whatever we can, whatever each person can contribute. Several of you are behind in CBA activities Barn, the Hones house has to be paid for, otherwise we stop it. Different things have to be paid also to the CBA office, when you get your work done by one of the secretaries there, and so forth. We have to look at these things and I hope you won't be surprised, because we are really under a very definite pressure, ~~in fact(?)~~ like all of us are. It's nothing new, but we have to consider it.

Now what do we talk about? I thought about the Tuesday and Wednesday in a general way. I'm not always satisfied that whenever questions are asked that such people really know what we mean by Work. I would like to make a suggestion for whoever opened, who may be moderator at those meetings. I would like such a person to make a statement about Work in accordance with ALL AND EVERYTHING and the philosophy of Gurdjieff. We understand by Work the following: we need something to help us to get out of subjectivity of our unconscious life. It is seemingly impossible to do that with the functioning of our present mind or present feeling. Although we would like very much that we would be able to do it, apparently there is something that prevents us. And it may be the condition of the Earth — whatever the reason is, we are faced with it. We say then that we, as human beings, are asleep and something in us, every once in a while, tells us that something ought to be done about it, and it takes the form of waking up. What do we mean by waking up? In order to help us to get out of this state of unconsciousness, out of our own subjectivity, we need help. In religions, we ask God to help us. In this kind of philosophy, we do a similar thing, but would like to have closer proximity of that what we need in our daily life, and even it seems as if would ask God, or any kind of a form of higher being to assist us, and help us in the creation of an entity — or what we call an objective faculty — which can start to function in an objective sense regarding our own subjectivity. We create this 'I', and the function is to observe us; that is, to become aware of us, as human beings, in a very simple way so that then we receive the truth about what actually is, without using any particular interpretation on the part of ourselves. We call that exact observation, and it consists of, of course, that what is aware of us existing, and the recording of such existence impartially and simultaneously. Without describing now, at this time, what is meant by that particular statement, it indicates that it belongs to the existence of

an 'I' when it starts to function, and then one can elaborate a little bit and saying any kind of so-called effort or Work on yourself - what Gurdjieff calls Partkdolg-Duty - has to consist, in the first place, of something that is objective, which is a friend of ours after it has been created and then starts to function in a very definite way. And therefore, any effort you make must always include that kind of an effort which you must have made if you want to call that Work on yourself. Then I would simply say, now when you have questions about certain experiences of yourself, the reason why we make these statements in the beginning of a meeting is to emphasize the necessity that you have to understand what is the meaning of Work and that whenever you describe now, any kind of an effort on your part, that you include in that the facts as we have now described them, that is the facts of an 'I' existing and functioning, and functioning in awareness in a very special way. So don't forget now, when you describe your effort about your own Work, that that is the requirement. I think if you would do that you establish a certain level for the meeting itself. You get away from the ordinary cliché with which many moderators start: here we are together and we want to talk about Work, and I hope that we can do something about it so that we then can go home with something that is useful for all of us, etc., etc., etc. That I don't think is not necessary anymore. Come to the point. We are here for a very definite reason; to talk about results and the attempts you have made regarding the wish for yourself, how you can grow up, and because of that, we want to talk and exchange and there are a few of us who will try to answer if you have any questions. But the questions must be based on your own experience which you will try to describe. Then you have a level where the meeting will start. It starts immediately from we are interested in Gurdjieff, and for a very definite reason. We are not interested in Gurdjieff as a person, although it is nice to describe him, and we 're not interested

primarily in the philosophy, although it is very nice to read about it. We are interested in the practical application of that what is given as a message by Gurdjieff himself, and if you want to verify that, read ALL AND EVERYTHING and ~~expect~~ extract from it all the different references that have to do with Work, or where Work is indicated. And for that reason, you see, we must go direct to ~~what is written~~ the quintessence of the meeting and it is the level that you then wish to maintain. And on the basis of that, different questions that come up, you have a perfect right to say: do you remember how we started this meeting? Don't you remember that we did talk about awareness as a concept of 'I'? We talked about an 'I'. We talked about an observation process; sometimes we say exact observation, that is the wordage of Gurdjieff. And by exactness we mean impartiality connected with that kind of an observation process, and the understanding of a moment, but for the time being we don't talk about it. So, what is involved is a complete acceptance of the fact of my existence in what I am. And that what I am, being a human being living on Earth, is of course my life.

So we're interested in the description of the function of my life as represented by different forms of behavior on this Earth — whatever that kind of behavior form is, not only physically, also, feeling, also thinking processes. And you can bring a person back time and time again to that particular question. And if they have not Worked, then you have to tell them : if you wish to Work, if you wish to remain interested in this kind of a meeting, then it is schoolwork for you to make attempts. And you must know exactly what those attempts consist of. And if you don't know what is meant by an effort of that kind, will you please ask, so that then the moderator again can explain it in detail if necessary, and in a very simple form. And then you send them home, and then you ask them not to come back unless they have Worked. Now that sounds very strict, doesn It it? Because there are so many people who cannot believe as yet that somehow or other, it has to go through their noodle, that there is something

like ABC, particularly when they are emotionally inclined, and they only want to talk a little bit about the presence of something of a higher nature with them for which they then have a feeling, and which naturally, when it is present to one, also has a kind of a feeling for the person ~~[illegible]~~x in whose presence this particular aspect of Great Nature happens to come. But you see the difficulty in explaining that further is that there is a very definite relationship and a relationship of an emotional character, because a person or an entity outside of you is not the same as something that you for yourself feel. And it quite definitely is a relationship between something that is not you, and yourself. And then to require, in that kind of a concept, a description of what is this relationship and what is then necessary for a person to be in the presence of that what is of a Great Natural consistency, or a Great Natural nature - I don't want to use the word nature, again - ~~I guess, and~~ as a concept or as an entity - that you then have to describe, I would say, emotionally, or in emotional terms, what is meant by impartiality. And you see you will be up against it kind of, because that what is emotional in relationship to become impartial to, is almost too difficult. And you have to emphasize that the presence of something which has a higher quality, that you then in the presence of that, one oneself becomes as it were, small, humble, simple and honest, truthful. And that then, this kind of relationship emotionally expressed will also give one certain information about oneself.

~~I say it's a little difficult~~ I say it's a little difficult - - I say it is a little difficult to put it simply on an emotional basis, and you have to introduce something about intellect of a real understanding of what is meant when we talk about an 'I'. Because an 'I', in itself, of course is comparable to that what is there of a higher nature. But a higher nature as the presence of God is many times understood in a little different way than an 'I' functioning. Because if we ask God to do something for us, we are not sure that there

is that kind of a relationship possible, and many times in prayer you don't dare to ask ~~for~~ of to God, to do something for you because He is of such tremendous, I call it, distance, but very definite such a change or difference in quality, that you don't dare to have that attitude towards God. Now you might say that for that reason the creation of an 'I', sometimes I say in the image of God, can be helpful, particularly when it does require on my part a certain effort to create it, and also preceded by a very definite wish that if this 'I' is going to help me, I must really ~~be smart?~~ wish for it because whatever this 'I' in the future will tell me, I have to account for it, and I have to submit if there are any suggestions ~~are~~ are given by this 'I'(.) in ~~the~~ a terminology which I can understand. And therefore there is an advantage to talk about 'I' because it is godlike in nature; at the same time, one can imagine it, this 'I', to have a certain form as if it has come down very definitely to us and is walking around with us and has taken on the form of a human being. Of course all of that isn't true, I know, but it is very interesting to be able to imagine that, without violating the sanctity of an 'I', because after all, it is Holy. So I don't think you can get away from not saying too much intellectually, but then you have to be very clear because as soon as you talk about a little bit of theory you have to ~~be~~ become quite logical and then the concepts have to be clearly defined. And you have to be for yourself very clear about what is meant by Work, ~~Now~~ Now I put, in doing this, and ~~in~~ making a suggestion for these meetings, I put a very definite burden also on the moderators, because they have to be convinced that this kind of Work can be described in this way. And sometimes you don't want to do that or you have a little different kind of a viewpoint or it is not as clear to you sometimes as I now imagine it ought to be. I think all of that is to the good because it will make you sit up and take notice. It will make you go back to ALL AND EVERYTHING as a study. And you have to find out from ALL+EVERYTHING, wherever your quotations may come from,

that that what we are talking about is Gurdjieffian. It is not an interpretation, and in the last instance it has nothing to do with me. I want to separate myself completely from it, even if I talk about Gurdjieff, that the relationship has to be between you and Gurdjieff, and Gurdjieff as expressing himself in ALL AND EVERYTHING, not in Ouspensky, not any of the others, in ALL AND EVERYTHING as I've said many times. That is the Bible, and on that we live, we swear by it.

If you create an 'I', I think I take an oath with my hand on ALL AND EVERYTHING, so Help me God, I say, I will tell the truth, without doubt, that is the whole criterion of Work. It is based on — how do I become truthful about myself? So I ask then the moderators really to consider that, and to consider it in such a way that Work for them, in describing it, also becomes very simple. And then finally, ~~maybe~~ there may be a uniformity in the way we describe Work. I have to insist on that. There's no use having meetings with different people describing Work in different ways. I think by this time we are far enough to insist that we all talk the same language. I've said many times the principles have to be agreed on, so that there is clarity in whoever explains the principles. There is always a difference in the application, which of course is obvious, because no one is like someone else. And therefore the application in their own life, when that what is Work is introduced in the life, ~~of a~~ as they everybody-lives it, of course will have a different kind of an effect. But whenever there is any description about the results of such ~~kind of~~ Work on themselves, they have to be quite clear that there is a difference between ~~the~~ a principle and that what is then an experience. Ultimately, such experiences, of course, will also become alike. Because the further one goes in description of oneself as a human being, and the further one is willing to go to the essential qualities of a person, the more you exclude a variety of different outside peripheral expressions of yourself. And the multitude of all

these different things ~~which they~~, as behavior forms, when they become related to ~~xxx~~ an essential quality, they are, as it were, partly purified and ~~then~~ very partly simplified. And when there is simplicity~~x~~ it is much easier to come to an agreement. But all of that I don't want really to talk about that because that is all assumed that you know it. I hope you know it.

We have talked about Work for a very long time. When I sit on my chair and I enjoy my ~~xxxxrix~~ fireplace, I go back all the way to the very beginning as far as I can see it. And I start to think about the many times we've talked about Work, not necessarily with this group, already over several years, and ~~it~~ the tapes we have made, much~~x~~ subject to certain ~~xx~~ criticisms. ~~Well~~ At the time when I was with the Foundation, they didn't like it. Well I'm very glad we have them. I can check up on myself. I ~~don't~~ will know exactly ~~know~~ what I did say ten years ago, or fifteen years ago, and if I find a mistake in the explanation of principles, then I have to correct it. It's not that I'm so much afraid of that, because the differences in principles ~~can~~ sometimes can be explained as a result of application in the difference of experience. ~~Now~~, I don't want to talk about that because the tapes are there, the cassettes. You can listen to them if you like. You must study more. I have very definitely that feeling. Thursday I asked you ~~to~~ come to a meeting prepared to ask questions or to talk about what is your inner life, and what you have done with it. And not only ~~(that is a?)~~ that the assumption is that you understand that you do have an inner life, you have to verify also that fact, that you really know what is meant by an inner life which, at the present time, is very little expressed. And your outer life~~x~~ is practically all the expression of your whole life is. So first you have to find out where is this inner life. And for that I say again, you have to go deeper within yourself and become more essential. It's obvious because that ~~which~~ what is within would be inner life if it is alive. The question is: is it actually alive or not, or is it just hiber-

nating? And does it need something to stimulate it, also that inner life, to wake up? And I'm not talking now particularly about Magnetic Center, because there's a great distance between the periphery and Magnetic Center. And all over that distance between the outside and that what is within as Magnetic Center is a very long road. And it is of course, if you take that road towards the Center, youhave constantly experiences of sincerity, of really essentiality. And the further you go, the more essential it becomes. So there is a tremendous range about this essentiality. It starts already as soon as you take one step towards the inside of your own world, and you leave the periphery. You have to go, I think, quite deep to find out that there is a potentiality of your inner life. Because it is given to us in ordinary life, as we are, to talk a little bit once in a while emotionally, in deepening a voice, or in really emphasizing certain things when you make a statement that you want to be heard, or that for yourself, in feeling that what you really are, you wish to go a little deeper than just the surface will allow. And when it becomes serious for yourself, you really want to be in earnest, and introduce certain concepts which don't really belong to the periphery. So in an unconscious state we're quite familiar with going a little deeper than there is the additional fact that whatever we make as a representation of a Kesdjanian body, that that already, in the DO RE MI, is us as we are. It is unconscious. The Kesdjanian body is not fully conscious ar conscientious. It's only the uppper part that becomes conscientious, in the sense we mean it. The bottom part, you might say, is still subjective. And it is part and parcel of us as human beings, and that that has a potentiality to grow out into a SOL LA SI, of course it's obvious that since it has not grown out as yet, that it has to be encouraged to grow out, that it has to be given food for that kind, so that the feelings become an emotional state. And that that what is included in the world of feeling is expanded.

You know Eddington calls that expanding universe. It's really a marvelous concept. He of course applied it to the stars and the constellations and the space as we see it, or perhaps not see it.

But this is also our world and the expanding of our own world means that there is a possibility of seeing more of that what actually could exist as potentiality by applying certain very definite rules in order to create it. And the expansion is with us in our world towards our inner life, not opposite to that what is the outer world, when we consider the stars and everything outside of this Earth. It is actually the same thing, but you have to understand that a little bit. It is based on the concepts of omnipresence. That is why for me there is no difference, if I consider myself innerly, or I consider myself in relation to the absolute.

But if one goes further within, there is a point in which this inner life, not definable easily, starts to stir. I call this DO RE MI of the Kesdjan, also the beginning of something that is going to be born. ~~that~~ It has been conceived, and now it is a period of gestation. All the DO RE MI's in such tonal scales we use (?) are always gestation period. And at the FA there is always a birth of some kind. The DO RE MI is within ourselves in gestation, particularly ~~the~~ with certain people who are interested in Work, interested in development, interested in the possibility of making, creating a Soul, interested in freedom, interested in the ultimate truth. So, in that sense, they want something for their life as guidance and that becomes their spiritual possibility as an unfolding of that ~~which~~ what is now potential and growing out and then bearing fruit through, you might say, the making of flowers. Our essential being will allow, at a certain point within, - different for different people - it is not always the same, but somehow or other, there is going to be a certain point in which there is a question: what am I doing with my life? Why should I be interested in ~~the~~ a possible growth, when Mother Nature is not allowing that?

Why should I go contrary to the natural law? What is it in a person that actually starts to talk like that? And I think many times it starts to talk in order to find out what the answer will be. And I start to answer such talk with my ordinary mind and my ordinary feeling. And if that takes place, there is no answer because many times that what I am as a human being is not interested in such talk. It depends a great deal on the experience of oneself as a personality because, as a result of certain influences, sometimes we call them shocking, that what affects us deeper than the surface, that what starts this particular process of gestation, sometimes experiences which are comparable to a conception of a new idea, or that what actually touches oneself in one's life when it becomes more and more essential and then can be touched by such events. Sometimes suffering; sometimes creations of certain conditions outside which start to affect one in relationships; sometimes questions which are like problems, mostly in the outside world which we cannot understand, and which are not so strange because we know a little bit about it. But we cannot explain it. We cannot understand sin. We don't know why it should exist. We really cannot understand destruction. Why should something be built and then gradually be destroyed? Why are such germs in existence which are associated with sickness? Many times I've thought about it: what is this kind of a condition of this Earth, and even that different conditions are subject to it. I myself am subject to it because I was born to this Earth as conception and birth, and then I have a certain time length allotted to me. I call it my life; and then I die. And I say sometimes, why the hell should I die? Sometimes I become very critical about that. I say what kind of a joke is this? That I'm born and I have concepts of possibilities of living. I feed myself with a variety of different influences or food which give me idealism, and I say to myself I wish to grow up because something has to be done. I want a responsibility. I want to become part of that what is probably a totality of something about which I don't

know very much, but I ~~wish~~ want to find out. And then there is of course born within one a sense of adventure, wanting to research, and I say that is also given to me. It's given to me to talk about it when I say I'm unconscious, that there must be a consciousness, that I know that that what is ordinary conscience is only based on the morality and ethics of the general humanity, and that there ought to be something a little different belonging to the life force of myself. I keep on thinking about that, and I think of God.

I say does God give all of this to me? And then, what for? Because if I die, and I don't know anything about objectivity, what will happen to my life? And when I ~~a~~ have made attempts to do as welllas I can, and I've taken responsibility for everything that I should have done and tried to do, and have made mistakes for which I was sorry, and I want to compensate for that if I'm honest, why then should I die? And aside from that, even dying, perhaps I could understand it but I don't know when. I can figure it out a little bit astrologically. I can believe in certain laws existing which govern me also. But to pin it down, when it is something that is really a little more ephemeral than I can conceive of and that the science of astrology or anything of that kind -numerology- ~~(in words?)~~ is not going to give me in detail. I am, as a human being wishing to grow up, entitled to know when I will have to die because then I will adjust my life in such a way that before I die I will have a chance of doing certain things which I can believe in, and which will enable me to continue to live if I have that kind of belief that there is something else that I can do, and that I ultimately don't want to be dependent on the physical form.

But they ~~will~~ of course all such philosophies will lead to certain concepts, and will finally crystallize out into a very definite form of principle life, psychologically understood, and also religiously being placed in a certain way regarding that what I admire as being ~~the~~ highest of the highest and to which I will pray, because I have ~~the~~ belief that if any of that kind

of a wisdom is in existence in an absolute sense, that I, as a human being, am entitled to that wisdom if I honestly strive for it. Sometimes I feel you have to look at Work in that sense, that Work will give you exactly that what you wish to know but you have to be very patient about it because this question of time, when it is explained in a spiritual sense, is not subject to the laws ~~that~~ of time we know on this Earth. And if we talk about eternity as spirit and life being eternal, if we talk about God Himself as the All-Father Maintainer, and His omniscience, and of course His ~~enormous~~ tremendous energy in the form of omnipotence, the concepts of the omni again and again being looked ~~out~~ at and meditated upon, and finally trying to come to certain conclusions, so that they can be put in a terminology of ordinary language which we can understand on Earth as long as we are here, then altogether taking that and saying but what is this, if I call it Work on myself, will I actually profit ~~from~~ by such Work? And that is the criterion you have to ask yourself, time and time again. Here you are, interested in Gurdjieff. I assume that because you come back again and again, you want to devote part of your time to reading ALL AND EVERYTHING and consider it. You want to see to what extent it is possible to apply such principles in your daily life, and in that way one wants to be serious and quite honest and search for the truth. And then you have to take stock, an accounting, from time to time: what is this Work for me? What has it done for me in the direction I want to go? Has it given me a solution to the problems of why I exist? Has it actually given me, in my daily life, something that I consider of that, spiritual value, and more and more affecting my personality so that as a personality, when the body will die, can remain in existence and continue to live in a concept which, of course, I don't know much about what form it will take. But I can philosophize more than enough about what is a spiritual entity and how life can continue to exist without the form of my body because I know that certain forms of thought

and certain forms of feeling can exist without my body. I know that ~~certain~~ concepts like intuition do exist, and they don't use the functions of my mind. There is no mental process connected with it than only the registration of a fact which, when the intuition is right, I hope to be truthful. There are many concepts that we already separate from the condition of matter as we know matter in solidity or fluidity, or in a gaseous state, and if we continue with the thoughts about it, and we say magnetism, that is a force which we cannot even see but is there because we know the results, the affect; electronics; condition of matter in a very strange density form; actuality of forces at distances, thinking about the radio, thinking about means of transportation of energies in many different forms, from light and heat all the way up and down. Magnetism and, electronics, electricity and so forth - such things are not always dependent on the matter of the way we consider our body to be. And then before it is a very logical way of consideration of what can be the means of conveying spiritual energy, or spiritual values, or concepts in a certain, I say again, form, but at the same time not at all the kind of a form that I am familiar with on Earth. Other forms of life, actually life existing without this body — can we conceive of that, I called it sometimes a field of force. That is really a condition of attraction and repelling within a certain unit, which represents a movement, sometimes in one direction, sometimes in a circle. But in any event, a movement which gives, because of such movement, an energy; and the living of such energy, that is the existence of such energy, as a form of life. Well again, mathematically, we can think about it and then come to certain conclusions. But it's really nothing unusual to consider that what is life now within this body that it also could exist free from the body.

And this is the hope that one has, instead of saying my life is bound and it must die because I die, that the concept is quite different. I have been conceived and I have been born to this Earth temporarily.

And I will leave this Earth also, when my body dies, and I return to a realm where life of me still exists the same way as it existed before I was conceived. Well, that is a concept of a totality of something that is very difficult to accept even, because our ordinary mind cannot conceive of such things so easily because we are so much bound by space and time and by dimensions. And therefore the limitations of one's ordinary mind is really up to a certain point quite all right and clear. But after that, it is a little woozy and then we leave it ~~believing (?)~~.

Try to think for instance, that you close your eyes and that you wish to go within yourself. (SIDE TWO) If I can conceive of a fact of life existing without being bound by my thoughts and by my feelings, if I can see the possibility of life existing in eternity, and that what what a person is on Earth is only a certain segment because it is bound to the body, that as soon as it is set free from the body, it returns to a certain state which, from our standpoint, we must call spiritual. That is non-material, nevertheless existing. And that that as a concept, representing myself, and logically having to assume that if I die and then I continue to exist, that there also must have existed before I was conceived. So that there is a certain, you can call it, a line of existence of my life, sometimes being expressed in certain forms of matter, maybe on Earth in different incarnations, maybe in the form of some other kind of a density in different reincarnations belonging to different levels of the existences of crystallizations in the universe. But at least there is this kind of a concept that I could become familiar with when I am living now. And if that can become an absolute value of myself, it doesn't matter anymore if I die or if I'm being born again.

What is needed is realization of the constancy of an aim, never mind how many reincarnations one has to go through. The constancy of an aim is attached to that what is this quantity of life existing now within my personality, which will be set free when this body will die.

Still, it is a concept that remains as an entity and for which apparently I have been responsible on this Earth with my name, in another lifetime of reincarnation before ~~there is~~ with another name. In the future, perhaps again, recurring or occuring, coming back to this Earth again, maybe under another name. At the same time, the concept of that kind of unity remains. Because it is the only ~~kind of~~ logical ~~unity which~~ Concept that would satisfy a person when he has taken responsibility for his life. I don't think there is a possibility of proving it. I think it is possible when the bondage of the material body stops, that ~~[illegible]~~ a person can start to have a concept of what ~~exactly~~ is actually spirituality as an existence. And then of course I do believe that at such a time, many of those problems which we now face and cannot solve because of the limitations of our mind will become clear, and ~~they will~~ will gradually be opened up and given to our understanding to be placed in relation to that what more and more becomes the clarity of the concept of an entity which I call my life.

You see the necessity of gradually developing a mind and a feeling into organs of a higher nature - organs which then can function even within the limitations of the body itself, developing their own potentiality and becoming actual in a rate of vibration to start with, one octave higher than where the rates of vibrations now take place. That is the difference between our unconscious stateeand a conscious ~~one~~ state or an unconscientious state and a conscientious one. That is the state one could reach as a human being, understanding his Karma on this Earth. It does not mean that he will solve his Karma, because maybe that extends further into certain kinds of bondages in the spiritual world. But we don't have to worry about that now because it's enough to worry about what we have to do at the present time. I do not know if these concepts ~~could~~ can be of any help in wanting you to continue to wish to Work on yourself. But ~~then~~ if you have a much more of an overall viewpoint, that it is not just this little life that we happen to lead and that it is not the lives of many people who have

died before, (.) that they are finished. And that there is a certain idea of ~~even~~ either Nirvana or heaven, or that what is not Earth, that what is the universe, perhaps, as a whole, but maybe stopping here ~~or~~ and there ~~and to a~~ at the ~~some~~ Sun, or at the Milky Way, or all solar systems in one, or all Milky ways in one ~~and then~~, and finally calling it the ~~sun~~ Sun Absolute of the totality of all things existing.

Well you see, if one can look at ~~oneself,~~ one's life a little bit from that standpoint, in the first place, I don't think you have to be so much in a hurry. It is useful to do what you can do now because you won't have to do it again. If your aim is to become ultimately free, I think you are right in trying to Work as much as you can, but don't do it at the expense of understanding yourself. Be patient about that what you are and look at that from all different angles so that you really can see life and you can see through the form. If you look at it from all angles, as it were, walking around oneself, and see the different forms in which life is now taking place, then one becomes convinced, more and more, of life existing regardless of the form. And it is one way by which one gradually can see life itself and that the form becomes transparent, and that increases the possibility for a mind to become more and more objective. But when this perspective can take place ~~more and more~~ in your daily work ~~(.)~~ and you say, during one day, I work as much as I can and my seriousness and simplicity are inherent in the conditions of my personality. And at the end of the day, seeing what I've tried to do and I ~~see~~ said I've live d up to that what is my capacity because I've ~~xxxx~~ lived in accordance with my conscience. And I've done what I could do, today and tomorrow, thank God, there will be another day, because God cannot be that cruel that He will not allow me to finish a certain kind of ~~week~~ work that I've started. Because when I'm honest with myself, I believe I am entitled to that kind of condition in the continuous creation of conditions for the fulfillment of a task. ~~When~~

When one looks at Work a little bit more that way, more calmly, more patiently, more willingly to really find out for good, and even once and for all, so that even if today I don't disdover the totality of myself as yet, that I ~~see get (?)~~ still can tomorrow, And maybe in some years to come, I will remain interested in the acquisition of more and more wisdom for myself, in the form of facts about my existence and behavior, and deduce from that, or extract from that, that what is the real truth for myself as my life, in the acceptance totally of that what I am. I become, because of that, timeless because I don't consider then the necessity that it has to be in this lifetime, if that is my Karma. I have to find out ~~about~~ what it is ~~about~~ and what logically can really exist in sincerity about my life, and the wish to want to grow up, The wish to develop and ~~the~~ to wish to become a man will depend a great deal on unknown qualities of my Karma which are not as yet definable, and for which I don't have enough information. But I must assure myself; don't be bothered and don't worry. That what counts is the attitude of sincerity. That what must be my knowledge is that what I know about myself, to be simple, as simple as I can be. And that what I wish in the future is more and more understanding of the actuality of existence, and changing that what is now imaginary into a concept with which I can continue to live and on which I can build. The meaning of the rocks on which one builds as a foundation is the gradual accumulation of facts which come from imagination; exactly the same as in creation of anything artistic, I make that in a form, material, As far as the Earth is concerned, that is my limitation. But, by creating it, I have stopped the imagination about such creation. At the present time, I see my mind, my feeling, my personality in the act of using it for the creation of the totality of a man. That is, I see this in my imagination of what a man actually should be, and then I want to call him harmonious. And in striving towards that, that ~~which~~ what is imaginary becomes actuality and in the end, in

being such a man, I don't need imagination any longer, because I then can base actually then all things on the fact of an existence which, for me, is only the truth.

I hope you can understand more and more about essential qualities of Work, about the willingness to ~~try to~~ sit down and really try to see what is meant, and then really apply ~~and~~ in really very simple conditions. Those are the little openings by which you reach spacelessness within your own personality.

So let's drink to Gurdjieff. Then I ~~[illegible]~~ play.

SUNDAY LUNCH

MR. NYLAND: There ~~will only be~~ were really two different aspects of last evening. One was the question of how to have a meeting, how to be prepared for certain questions. The later part was just some theory and ~~some~~ philosophy to ~~get~~ give perspective to Work. Regarding the first part, I think it is not exhausted as yet. When particularly those who want to talk about Work to others can get together and see that they can agree, it will be very helpful for them themselves. And that is one of my hopes that it will increase such discussions at your small groups. That is the understanding of Work and how to explain it. The other is, how are questions answered? And there are sometimes different questions which really one ~~can~~ could approach in a different way, and where the concept of Work is not immediately applicable. And I think it is very necessary if one hears about such questions being asked on Tuesday and Wednesday also, particularly, that then perhaps some of you could get together to find out, that is, how you would have answered such a question, to make it much more understandable among many of us , that we are engaged in trying to find a certain level for Work in the way we can understand it, in the way we can formulate it. So that Work itself, you might consider it like the acquisition of a solidity on its own. So that even such Work, when it

becomes vocal and formulated by such people, it can even be expressed in the form of little sayings which you can put on the wall. It's only a symbolism. I hope we don't have such things on the wall like perhaps I did when I was younger. But it has to be written in your heart, and you understand for each other that, when someone is saying one thing, that you start to understand where such a saying or such a statement comes from.

For instance, when a person said something about it last Thursday, his interest, such a person's interest was not primarily in Work. His interest was at that time - I remember the question - in life itself, and therefore when an answer is given to Work, it does not help, because undoubtedly such a person has tried to Work and has not had that kind of success that you might hope for. In a case like that, if I'm interested in Work, what would I really like to find out for myself, why am I alive. If I'm interested in my life, excuse me, if I'm interested in my life on Earth, what is it that makes me have interest? That is quite fundamental because I desire to get up and live my life and become interested in a variety of things I have to do. Now, in that respect, I'm not talking about Work itself. I'm talking about something that's going to give me, maybe. Maybe it is my mind when it is very clear and I have an aim, and maybe it is sensitivity of my feeling which will help me. At the same time, I have a very definite idea of going about my life and seeing how to spend it. At that time, I don't consider Work at all. I first have to have order in my life of a very definite aim that I can follow. I simply say I want to grow up and be a man. I want to be respected, I want to have a character. I want to be, not necessarily admired, but respected by other people. I want to be able to do certain things at the proper time, in the proper way, to the proper people.

All of that has nothing to do with Work. But then you have to ask such a person: are you honest about having investigated enough about

yourself to know what you can count on? What is there in a person, living this life on this Earth and in this group, that he actually knows, what he can count on for himself in his thoughts ~~and~~ or in his feelings. Are his thoughts always the same in connection with his aim? Are his feelings reliable enough? Does he think different before lunch or after lunch? Is he subject to conversations with others when there is a certain amount of respect and he feels well, or when there is a conversation with someone who tells him off? Does it change him himself? I say simply, ~~say~~ that if you consider yourself as a human being on Earth wanting to make a living, and really growing up as well as you can with all the responsibilities ~~that~~ you may have for other people, including children, in educational, and what ought to be done. How much reliability can you place on that what you are if you are that kind of a tool? yourself

Sometimes I say it: how sharp is the tool itself? How reliable that you are sure that what you make up now when you make up your mind, and you will make up your mind ~~again~~ again a week from now, that it is the same. To what extent can you rely on yourself and how much can someone else rely on you? And I think a person who is honest and not knowing anything ~~at all~~ about Work itself, or objectivity must come to the conclusion that his particular tool is quite dull, that he really cannot count on it and ~~really~~ that he is very much influenced by a variety of different conditions outside of him, and influenced by the different people ~~that~~ who tell him this thing or another. ~~There is~~ Now if that is a good conclusion, then you have readhed the particular point where such a person is willing to listen, because he realizes if that is the honesty that he actually cannot do ~~something~~ anything on his own and whatever he has tried has been more or less, let's say, a failure. Then I think the soil is prepared for telling him that, most likely, in the direction of objective faculties existing, and introducing some of that kind of knowledge into his daily life, there ~~is a~~ may be the possibility of the existence of a guide in the form of an 'I'.

In such a case, this concept of 'I' and ~~an~~ 'it', the concept of

impartiality, the concept of total acceptance, self-acceptance, really starts to have a different kind of a meaning because now it's linked up with the condition in which he finds himself. And when such a person is honest about himself, then you can talk to him about Work, and then a couple of drops every once in a while of that elixir will really make his meal, that what he is eating, much more palatable.

You see, this is the other side of the question, or rather of the problem of cooperation. There are many questions that are asked in different meetings. I do not know how much time you have really to listen to such tapes. I wished you had enough time for it once in a while. I know it does take a great deal of time to listen to many. But here and there, certain questions become known at the end of a meeting and some people talk about it. And I would use sometimes a lunch for that particular purpose, when there have been several people attending a meeting, and then bring up that question of a certain person asking and what was answered to him. And then to be critical, if you can be, when you know for yourself how you would have answered it.

You see this same kind of principle I try to talk about in discussing the Tuesday, when there are two moderators who, afterwards, should take compared notes, and where there should be a good opportunity to be open about what they have said and open to criticism. But criticism is only for one aim: to become really understanding that what is the most important part of a spiritual development, and that it touches constantly such discussions, the possibility of an inner life wishing to grow up. And you use in that way the arguments between people; I've said many times, an argument intellectually expressed can be of great help to form unity between people on that level. It's not necessary that you agree on the final result, and in an argument can continue provided you know the reason why the person has been thinking the way he did. When that can be appreciated, there is an understanding possible. I'm sorry,

I still have a little cold. That is what I meant last night when I said I hope you can study. Life here is very difficult and it is a requirement that you attend to it and make enough money for a living. That you have responsibilities of a variety of different kinds, of course I'll be the first one to admit it. And I'm more and more giving more responsibility to different people, if they want to take it. But in addition to that, if you actually do take such responsibility, you will discharge such a responsibility much easier when you introduce your inner life. I don't know if you understand that.

Inner life has a softening quality when applied to your outer life. If your voice happens to be a little sharp, if it happens to be a little bit exacting, if it happens to be a little bit too intellectual, if there is not enough feeling of that, then of course the voice could be changed. If, on the other hand, there is too much sentimentality in it, if there is too much feeling which really doesn't amount to very much and only it puts you in a good state, then you're on the other side of whatever the voice could become. A voice should be regulated by both mind and feeling, and when the feeling becomes more expressed because of the interest in one's inner life, that what one is saying I say becomes much more mellow. In addition to that, you will be able, by developing an inner life, to become much more flexible in your different ways of behavior. And for that reason you will be ~~be able to~~ understand others better, and they will understand you better. That is the second important part.

The third important part is the requirement for your own honesty. That I think is an extremely important one because when you want to have any dealings with anyone, you have to be reliable. No friend can remain a friend unless he is honest, and we don't always live up to that. It is simply because we are too superficial many times. Every once in a while we make a little promise which we really know we cannot keep, and to be honest about whatever we are saying is sometimes quite difficult. The further you go within yourself and become more essential,

the more honest you will be because that is a requirement, within yourself, within this inner life, there is a voice and you can call it your conscience. But the more you stimulate it, the more you know that you have to live in accordance with what that voice is saying and also what it is hearing. And there is constantly that judgment in your inner life about yourself in relation to the outer world in the way you behave.

You see why I say that a person must develop his inner life because if he doesn't, he will never become an all around harmonious man. And he ought to be able to develop all three centers into full-grown bodies, in order to make a perfect equilibrium and a balance that is within himself, to be at ease and have peace within. Also, again now, it sounds theoretical, it is not at all theory; it is a practical application in daily life, with, as I say, a few drops of the elixir of life itself. That is really what we try to find when, then, that process can take place, and you will see what the results can be. You will be encouraged to hold on to that, to attend to it, to make sure that at times you have a willingness to keep on trying and to stay within that field of research.

Make a compromise with yourself for this afternoon to listen to your voice. Whatever you say or do, talk about, wherever you are, to whom you speak, even to yourself, use your voice to make it changeable, flexible, applicable to different kind of conditions. With other words, let your voice play a role for this afternoon. ~~This is~~ It's a very good test. It's a good task. I think it can be very helpful. When you face a year because of a birthday, you have to select; there are fifty-two weeks. Take one week now, ten weeks from now take another, ten weeks from ~~then~~ that, take another week. See if you can, during such a week - it's a very interesting program for yourself - use the five sense organs ~~to its fullest~~ to their fullest capacity during that week. It will be difficult to start with it, but in any event, it is possible to see if you could develop that. It will develop, of course, your outer life.

It will develop you as a personality, but also you will see how such a personality can actually start to function differently from its usual ~~nature~~ nature, let's call it, as indicated by astrology.

I hope you have a good afternoon. And if you want to take the weekly affairs spread over fifty-two, I wish you good success.

To Gurdjieff.

(long silence)

And Peter, are you here...?

I will play - Music of the Saïds, Number One, Book called Journey to Inaccessible Places, ~~a seal~~ Number Seven and Music of the Saïds, Number ~~(inaudible)~~

~~END TAPE~~

~~Transcribed: Penny~~ Prince

~~rough: Jessica~~

END TAPE

Transcribed: ~~Penny~~ Prince

Rough - Jessica

First proof - Tili Wunaver